construction imposed on the bare Reality, on the
.sole Existent which is for ever empty of things and
formless: there would be a true analogy only if our
vision constructed in the void air of the desert a
figure of things that exist nowhere, or else it it
imposed on a bare ground both rope and snake and
other figures that equally existed nowhere.
It is clear that in this analogy two quite different kinds of illusion not illustrative of
•each other are mistakenly put together as if they
were identical in nature. All mental or sense
hallucinations are really misrepresentations or
misplacements or impossible combinations or false
'developments of things that are in themselves
•existent or possible or in some way within or allied
to the province of the real. All mental errors and
illusions are the result of an ignorance which
miscombines its data or proceeds falsely upon a
previous or present or possible content of knowledge.
But the cosmic Illusion has no basis of actuality, it
is an original and all-originating illusion; it imposes
names, figures, happenings that are pure inventions
•on a Reality in which there never were and never
will be any happenings, names or figures. The

.analogy of mental hallucination would only be
•applicable if we admit a Brahman without names,
forms or relations and a world of names, forms and
relations as equal realities imposed one upon the
•other, the rope in the place of the snake, or the
snake in the place of the rope,—an attribution, it
might be, of the activities of the Saguna to the